4: Chinnery & Haddon E-5 (ca. 1915)1917
OJ23 Orokaiva OJ23

Standing	Chorus .	*Ba iso nav* (repeated several times).
Sitting	Solo .	*Kekesi lolo na ba iso nau.*
Sitting	Chorus .	*Iri-e! Iri-e! Iri-e! Ta ba Iri-e!*
Kneeling	Solo (slowly) .	*Kei ba Kekesi ba iu ba na lubunawai oki to.*
Standing	Chorus .	*Ire-e! Ire-e! Ire-e!*
Kneeling (hands clasped and eyes closed)	Chorus .	*Hallilusi! Hallibate! Hallikuwi!*
Standing (with drums)	Chorus .	*Manamba da ko-e* *Kekesi da manamba da ko-e* *Kesi da manamba da ko-e* *Kekesi da manamba da ko-e.*
Kneeling (as above)	Chorus .	*Hallilusi! Hallibate! Hallikuwi!*
Standing (with drums)	Chorus .	*Taba da manambi ko-e* *Owivi da manambi ko-e* *Godara da manambi ko-e.*

(Thus recite all names of taro in turn.)

Kesi is the name of the steamer in which I travel from place to place. And the songs I am giving you must be sung regularly by all the people, otherwise trouble will come to you. The vitality of your food supply depends upon the manner in which you obey my desires. When going to and from the gardens the people are not to straggle along, but to fall in, similar to the police working for the Government. The following commands may be given to the people whilst working in the garden or coming to and from the same:—*A kush! A sha! A shun man! A shun be! A hon de shen! A som!* These commands are to be issued by the man Yavevi.' This is all that was said to me on that occasion, and the two Spirits left me. Shortly afterwards Kekesi came by himself, and, in a different manner to his previous speaking, said the following:—'Wak kaise Dasiga kerere. Wai kaise Dasiga kerere! Kekesi Boinumbai kononini tai vavini koninino ato bos Kesi Jesu Kerisa ked kom turn bush etai taba kai sol manau giama vavini slem bush Jesu Kerisa Kekesi dugus igit goot dugus goot vork work gardini finati giama Dasiga nart Mamau soro sino Government Missionary all same Kekesi met Missionary taro sino.'[1] Kekesi's speech was not in the Binandere language. I understood it, and it means that one boy had stolen his brother's wife, and that Kekesi was very angry with him and desired me to tell him so. The man's name is Dasiga. Kekesi has not visited me since."

[1] This conversation appears to be an indiscriminate mixture of New Guinea words of various districts and of many words that are unknown, but are obviously inventions of Bia, as I proved when two days after taking them down phonetically I asked Bia to repeat to me the teachings and conversation of Kekesi. He pleaded "bad memory."